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THE CHRISTIAN.

"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."--Paul.

Vol. 1.

SAINT JOHN, N. B., SEPTEMBER, 1884.

No. 11.

The Christian.

THE BEGINNING.

"And as I began to speak, the Holy Ghost fell upon them, as on us at the beginning."--Acts, xi. 15.

"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."--Dan. ii. 44.

I wish, in this sermon, to point out to the readers of THE CHRISTIAN, *The Beginning of the Kingdom of Christ*. I look upon this as a very important matter, because without this knowledge we may never know whether we are in the kingdom or not, we may even suppose we are in and find, when it is too late, that we were without the gate. You have bought one hundred acres of land, you receive your deed describing said land, telling you where it begins, the courses and distances of the line that enclose it, but still you do not know where those lines are. You call a surveyor and put the deed in his hand, and by the aid of his compass and chain, he soon marks you bounds, so you may know whether you are on your own land or that of your neighbor. But if you fail to give him the proper beginning, or if the man thinks it does not matter much where he begins so long as he follows the right course in running the lines, you will be apt to find you are cutting your neighbor's timber or cultivating his land. So in regard to the kingdom of our blessed Redeemer, we need to know its bounds, and we can never be assured of these unless we get the proper beginning point. But it may be asked, are not all men agreed as to the beginning of this kingdom? I answer, no. One man will tell you that the kingdom had its beginning in the days of Abraham, another that it was set up by John the Immerser, another by Christ during His personal ministry, and yet another will say the Lord Jesus will set up His kingdom when He comes again to our earth. Which of these are right, or are they all wrong! "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." In the investigation of this subject, we will first give our attention to this wonderful dream of the King of Babylon and its interpretation by the Hebrew captive. Nebuchadnezzar had a dream, and it gave him great anxiety. He could not recall the dream nor could any of his wise men tell the dream to him. But, when the decree of the king had gone forth to destroy all the magicians, Daniel desired time of the king that he might tell him the dream and its interpretation. Daniel said, "Thy dream and the visions of thy head upon thy bed are these"
 . . . Thou, O king, sawest and beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest still, that a stone was cut out without hands, which

smote the image upon the feet that were of iron and clay and break them to pieces. This is the dream, and the interpretation is simple and natural. The four parts of the image described represent four kingdoms, and the stone cut out without hands represents a kingdom which the God of Heaven was to set up in the days of those kings. Thou O king, art this head of gold, and after thee another kingdom, inferior to thee, and another third kingdom of brass, and the fourth kingdom shall be strong as iron, but whereas the feet and toes were part of potter's clay and part of iron, the kingdom was to be divided, it would be partly strong and partly broken or brittle. A glance at ancient history will show us these four kingdoms to be the Babylonian, Mede or Persian, Macedonian and Roman, and the Roman kingdom is well represented by the iron and potter's clay. Now, the stone cut out without hands smote the image upon his feet that were of iron and clay and *break them to pieces*. That is, while the Roman kingdom was still in existence, the God of heaven was to set up his kingdom which should break in pieces and consume these kingdoms, and that kingdom shall stand forever.

We will now proceed to examine the claims for the beginning as they are represented, and first, was the kingdom begun in the days of Abraham? Not if Daniel spoke by inspiration, for he lived hundreds of years after Abraham had passed away, and in his day this kingdom was far in the future. Was it brought in by John the Baptist. Let us see what John did preach, "In those days came John the Baptist preaching in the wilderness of Judæa, and saying, repent ye for the kingdom of heaven is at hand." We do not find it here, only near by. Did Jesus set it up when he entered upon his public work? We read in Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, the time is fulfilled and the kingdom of God is at hand." Jesus said to his disciples, the chosen twelve, when he sent them out, "And as ye go preach saying, the kingdom of heaven is at hand."--Mat. x. 7. Much the same language is used by the Master in sending out the seventy, "And say unto them the kingdom of God has come nigh unto you."--Luke x. 9. After the Saviour had been some time engaged in his public work, and not long before he laid down his life for us, he had a conversation with his disciples at Cesarea, Philippi, in which he asked the question, "Whom do men say that I the Son of Man am," and the answer was, "Some say that thou art John the Baptist, some Elias, and others Jeremiah or one of the prophets." But upon the Saviour putting the same question to them, Peter answered "Thou art the Christ the Son of the living God." For this noble confession, Jesus pronounced a blessing upon Peter in which he said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

We see that in this passage, the church and the kingdoms are used as synonyms, and therefore we have the declaration that the kingdom was at that time yet in the future, for what Christ said, I will do, was not already done. We see then that the kingdom was not in existence in the days of Abraham, John the Baptist, nor yet in the time of our Saviour's sojourn on earth. Is it then still in the future, to begin when Christ shall come again on earth? In the letter that Paul wrote to the Colossians, we find this language: "Giving thanks unto the Father which hath made us meet to be partakers in the inheritance of the saints in light, who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood even the forgiveness of sins." Here, then, in the days of the apostles, we find the kingdom in existence, for men could not be translated into it if it did not exist. The Beginning, then, must be found between the time when Christ talked with his disciples at Cesarea, Philippi, and the time when Paul told the Colossians they had been carried into it. Now, we have some passages in the word of the Lord which cluster around this beginning point. In the visions which Isaiah saw concerning Judah and Jerusalem, we find this declaration, "And it shall come to pass in the last days that the mountains of the Lord's house shall be established in the top of the mountains and shall be exalted among the hills, and all nations shall flow into it, and many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem."--Isa. ii. 2, 3. In Micah. iv. 2, we find nearly the same language. Our Saviour said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God." Jesus said to Peter, I will give unto thee the keys of the kingdom of heaven. That a great change took place after the ascension of Christ is evident to every student of the Bible. Before this the apostles were told by Jesus not to go in the way of the Gentiles and not to enter into any city of the Samaritans. But to go rather to the lost sheep of the house of Israel. But now their commission is "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned. Luke, in giving this commission, represents the Christ as saying, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high. About eight days after the apostles received this commission, we find them waiting at Jerusalem for the fulfilment of the Saviour's promise. On the first Pentecost after this occurrence, they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit

gave them utterance, and they at once began to preach Christ to the people, preaching repentance and remission of sins in the name of Jesus Christ. Here, then, we have the word of the Lord going forth from Jerusalem, for those converted on that day, and afterwards when persecutions arose, went *every where preaching the word*. Here, also, we have the first account of persons being born of water and the spirit. James says of God, "Of his own will begat he us with the word of truth."—James i. 18. And Peter says, "Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. . . . and this is the word which by the gospel is preached unto you."—1 Pet. i. 23, 25.

Paul, in his first letter to the Corinthians, iv. 15, says, "In Christ Jesus have I begotten you through the Gospel." We can plainly see by these and kindred passages, when we remember that the apostle spoke as the Spirit gave him utterance, that when the Word of God was preached to a person and he believed it, he was begotten by the Spirit; and when one thus begotten by the Spirit was baptized in obedience to Christ's command, his birth is completed. This first took place on the first Pentecost after our Saviour commissioned His apostles. Let us now look into this promise of Jesus to Peter, that he would give him the keys of the kingdom. What did Peter have more than the other apostles? When did he use those keys? Keys are an emblem of power to open. Did Peter open the kingdom; if so, when? If the kingdom had been opened prior to the time when Christ promised him the keys, he would have had no use for them, and if it was not to be opened till his second coming, Peter has not yet used them. We will return to the day of Pentecost, already referred to, and perhaps light will shine upon our pathway. Acts ii. 14. But Peter, standing up with the eleven, lifted up his voice and said unto them: "Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken to my words." Why did Luke not say that John, James or Matthew stood up with the eleven? Because they did not have the keys of the kingdom and Peter did. Why from verse 14 to 36 does Luke record what Peter said and not a word about what any other apostle said? Because Peter had the keys of the kingdom. Why did the multitude who were so pricked in their hearts say unto Peter and the rest of the apostles, instead of John and the rest? Because he had the keys. Why did Peter say unto them, "Repent, &c.," and not another? Peter had the keys. When Peter gave his answer, the way into the kingdom was made known, or the kingdom was unlocked, and when three thousand and gladly received his word and were baptized, these entered into the kingdom. Here, then, we fix the beginning of the kingdom of Christ on earth. It corresponds with Daniel's interpretation of Nebuchadnezzar's dream. It was in the days of the Roman kings. It fulfills the prophecy of Isaiah, that the Word of the Lord should go forth from Jerusalem. It accords with our Saviour's teaching to Nicodemus. It fulfills what would be expected of Peter from his having the promise of the keys of the kingdom, and it is the time spoken of by Peter in the words of our text. Acts xi. 15. As I began to speak unto them the Holy Ghost fell on them as on us at the beginning. We have only an account of the Holy Ghost being twice given in this manner, at other times these miraculous displays only follow those upon whom the apostles laid their hands. At the house of Cornelius and on the Pentecost it came direct from heaven to the persons receiving it. Peter is speaking of one of these occasions and refers to the other as the beginning. If it was not the beginning of the kingdom of Christ what was it the beginning of? Will some one tell us?

J. A. GATES.

LeTete, July 11th, 1884.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ANNUAL MEETING.

The Annual Meeting of the churches of the Disciples of Christ in Nova Scotia and New Brunswick will be held with the church at Leonardville, Deer Island, Charlotte County, New Brunswick, on Friday, the 5th day of September next. A cordial invitation is extended by the church at Leonardville to our brethren in New Brunswick, Nova Scotia and Prince Edward Island to be present

J. E. BARNES, Secretary, E. C. FORD, Chairman.

Arrangements have been made for going to our Annual Meeting as follows:

Nova Scotia Line of Steamers, *Empress* and *Dominion*.

International Line, Steamship Company's Steamers to Eastport.

Steamship *Francis* from Digby and Annapolis direct to Eastport

Passengers will pay one fare going and Secretary's Certificate will return free on above steamers.

ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday-school at 2.15 P. M. Young People's Meeting Tuesday evening at 8. General Prayer-meeting Thursday evening at 8. Brethren visiting the City cordially welcomed. The Ladies' Sewing Circle meets every Wednesday evening at 6.

By reason of unfavorable weather, our Sunday School Picnic was postponed from July 30th to August 12th. The day was very fine, and every one seemed well pleased with their trip to Westfield.

Bro. and Sister Ford on their way to Deer Island, remained with us a few days. We enjoyed their stay very much indeed, and wish their visits could be more frequent. On Lord's day evening, Bro. Ford gave us a very good practical sermon.

Bro. E. C. Bowers, of Westport, is gaining strength all the time. The other week he was in St. John on business.

A common question among our brethren here is: Are you going to the Annual at Deer Island?

The Young People's prayer-meeting is well attended. Some of these meetings are very interesting and profitable, and we are in hopes that much good will be the result.

Every now and again we have a visit from some of our older brethren, and we are glad to see them. We feel encouraged by their presence, and they are strengthened by seeing us struggling to prepare ourselves to fill the positions, which they sooner or later will be compelled, by reason of death, to relinquish. For the main object of this meeting is to develop the talents of our young people, and thus educate them for future usefulness, and for the proper discharge of duties that will fall upon them in the public assemblies of the Saints. And we are glad to know that some good, not as much, however, as could be desired, has been achieved in this direction.

Let it be remembered that the early development of our talents for good cannot be over-estimated. Our present and eternal welfare are, to a great extent, dependent upon it. Those things which receive our earliest sympathies and efforts, give, as a general rule, direction and tone to the whole course of life. It was this fact, no doubt, led Solomon to say: "Train up a child in the way he should go and when he is old he will not depart from it." "Remember now thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh when thou shalt say, I have no

pleasure in them." Parents as well as churches are culpably remiss in discharging, or better say, in not discharging their obligations to the young people entrusted to their care. The defective early training, coupled with the methods used to influence them to "join churches," followed by the cold indifference shown then to them by those already members, and the utter want of sympathy, should they, like a child attempting to walk, trip now and again, has caused many a noble heart to become discouraged and to wander away from the Church of God, never to return.

NOVA SCOTIA.

PORT WILLIAMS.

The Cause of the Redeemer is being revived in this place. Our meetings have increased in interest since we commenced in April, and four having confessed their faith in Christ have been buried with the Lord in baptism.

We have preaching regularly on Lord's days—11 A. M., 7.30 P. M.—time and opportunity being allowed for social exercises in the evening meeting. We have also a prayer-meeting every Wednesday evening. Our meetings on Lord's day are well attended and we hope to witness a continued healthy increase in the church here. T. F. DWYER.

BEAVER HARBOR.

The Meeting-house at Black's Harbor was set apart for the worship of God, Sunday, August 24th.

The brethren in this place need encouraging. They have exerted all their powers in providing a home for the worship of God. Our social meetings are increasing very much in interest. Church members are all getting into the work with a zeal that shows their warm attachment for the Cause. We trust we may see many enlist under the banner of King Jesus. Several are anxiously enquiring the way. One quite aged lady has decided to follow the Lord in baptism, and we hope this will only be the beginning of a rich harvest. I am at present preaching five times during the week, and this, with my other work, is all that I am able to perform. I am very thankful to know I am so well received in these parts. I like the work and I think I can say with the Psalmist, "It is my meditation all the day." I am quite anxious about my family—they are not very well. Please remember us in your prayers.

P. D. NOWLAN.

August 19th 1884.

THE LABOURERS.

(Matthew xx.)

This parable, like all other parables of the Saviour, is very simple and yet suggestive. We must, therefore, be very careful not to overload it, and thus fall into a common error of making each feature in the parable a reason for rejecting a doctrine we believe to be false, and at the same time, an argument in favor of everything we believe to be true. For it is possible, yea, certain, that many points which stand out prominently in a parable, are given, not for their value in teaching a given lesson, but, because true to nature and inseparably connected with the facts brought forward as a basis, from which to make known certain divine principles. At times, however, it is very pleasing and profitable, after studying the purpose our Saviour had in presenting the parable, to notice how many of its points aptly illustrate or harmonize with statements found in other portions of God's Word.

The truth presented by the Saviour in this parable is clearly stated in the 30th verse of the previous chapter and also in the 16th verse of this, so we proceed at once to examine briefly how far it

harmonizes with facts revealed elsewhere by the Spirit of God.

We notice that the actions of a certain man in obtaining labourers in his vineyard, and his treatment of them at the close of the day, illustrates in some respects the actions of the church or kingdom of heaven towards the world. He went out early in the morning, as soon as it was light, just as soon as circumstances would allow him, to reasonably expect that men would be willing and ready to work in his vineyard. Every Bible reader will realize at once how beautifully is illustrated the actions of the church in coming to the world in the fullness of time and immediately calling for labourers to work in the vineyard. He wanted—not gentlemen, not idlers, not theorists, but labourers. Just the very class of men the church is seeking; for the time is short, the fruit is valuable, and if not saved within the day is lost forever.

Some have said, and others may be saying, labourers here means ministers, the preachers!! Does any one mean to say that the only ones that are to labor in the vineyard are the preachers!!! Has any one been invited into the vineyard to do nothing but to eat up the fruit the Master has been hiring laborers to save!!! Let such remember the only ones that were rewarded at the close of the day were those who had been labouring.

This also is in keeping with the principles made known to us by the Holy Spirit through the ambassadors of Christ, the King of this kingdom which we are now considering: "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord: But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed: This we command you, that if any man would not work neither should he eat." This last injunction is, and will be, more literally carried out in spiritual affairs than in temporal.

He went to the "Market Place," the very place where men would gather when seeking work, and stating to them the nature of the work, and agreeing with them for a penny a day, which at that time and place was a fair day's pay, he was willing to hire them all.

The purpose and actions of this "householder" find their correspondents exemplified, but in a higher and purer sense, in the motives and conduct of Christ and His kingdom on earth. Christ came into the world to save sinners. He came to seek and to save the lost. Go into all the world and preach the gospel to every creature. And the Spirit and bride say come! And let him that heareth say come! And let him that is athirst come: And whosoever will, let him take the water of life freely. Here we find the Saviour coming or sending the citizens of His kingdom to the very place where men, in need of assistance, were to be found. The nature of the work is made known, the invitation is to all, and the promise is eternal life.

Now there are many other points in this parable which, with much profit, could be studied as indicated in the foregoing, but there are a few things worthy of our special consideration before closing this article. (1) That when these men agreed to labour for the day, the hours of that day and their energies of body and mind were no longer their own, but the man's who hired them, and should be used for the furtherance of his purposes. This at once suggests to us the language of Paul to the Corinthians: "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (2) The man going out at different times through the day might represent the church anxiously calling through the different years all classes of men to come into the work of the Lord. (3) For what reason did he give to those working but one hour the same pay as those who had worked through the

heat of the day. Every one will see at a glance there was no injustice to any one. It may be that these men exhibited more confidence in their Master in simply taking him at his word, whatsoever is right I will give you Or the householder being of a kind benevolent disposition, and knowing the circumstances of these men, that to give them just what their work would command would not furnish them with the present necessities of life, concluded to give them a full day's pay. They had not worked a whole day, it's true, but it was no fault of theirs. They accepted the first opportunity, and worked until the close of the day, and, proportionately, did more perhaps than others who had been called earlier. The possibility of such a thing being true is found in the history of Paul. Although, as an apostle, he was as one born out of due time—he laboured more abundantly than they all. How often do we find, even in this day, certain members of the church doing more in six months for the honour and glory of God than others do in six years.

We notice the murmuring was entirely out of place. There was no injustice done them. The fault lay not with the Master, but as is generally the case, with the MURMURER.

Are we labourers in the vineyard of the Lord? If not, why not? Is it not time we commenced? Have we any excuse that will justify us in not being engaged in this glorious work. I think not.

ALPHA.

RANDOM NOTES.

Old injuries are seldom cancelled by new benefits.

If you want enemies, excel others; if friends, let others excel you.

Let your inclination be to those who advise rather than those who praise your conduct: for if they think well of you it will not be less for not being told, and the advice if not applicable to you, it may be you will see a chance to give it to others.

It is astonishing how much easier it is to do evil than bear to be told of the evil we have done.

Mammoth Cave: This is the largest cave in the world. It is in Edmonson Co., Ky., on the left bank of Green River. It consists of a series of caverns, and has been explored to a distance of ten miles.

The greatest river in the world is the Mississippi, four thousand one hundred miles long.

The longest railroad in the world is the Pacific Railroad, over three thousand miles in length.

The Chinese are evidently pagans. They celebrate all their holidays by paying their debts, forgiving their enemies, and shaking hands all round. The people who have gone to China have not yet induced them to relinquish these old and barbarous habits.

The election to repeal the Scott Act in Westmorland County, N. B., resulted in the Act being sustained by a majority of seventy-three. So that after three years in which to judge of its merits, and though meeting with the most determined opposition, the conclusion is favorable to the Act.

The people of the United States have before them four candidates for the Presidency,—Blaine (Republican), Cleveland (Democrat), St. John (Prohibition), Butler (Greenback). The history of each one is being unmercifully scanned by the opposing party, to find if possible some crime or irregularity in life, that may be magnified so as to destroy the chance of his gaining the honored position.

The Old Testament Committee of Revisers has finished its labors. This work has now to be submitted to convocation before placing it before the public. In all probability we may expect its appearance early in 1885.

The American Political Alliance seems disposed to run Gen. Grant and Tremont for the Presidency, if they will accept nomination.

We have been informed that Bro. M. B. Ryan is to be at our Annual, also Bro. William Murray, who is now preaching at Lubec, Maine. We shall be more than glad to meet these brethren, and talk with them concerning the things that pertain to the glory of God.

Our readers will read with interest the following, clipped from a report issued by the Board of Foreign Missions: We have Missions in England, France, Denmark, Turkey, India, and Japan. We hope to open another in Africa at an early day. Six new names have been placed on the pay-roll since the last Convention. A medical missionary has been appointed to go to Japan. He will sail in a few months.

The largest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long and very deep.

An effort is being put forth to have the British government pass a law making it a penal offense for a girl to be married under twelve years of age. The plea is that there is a good deal of native public opinion in this direction now, and that a government enactment will do much to foster such views even if the law were not strictly enforced.

The London Times says that, on appeal from the Jews of Jerusalem, the Sultan has annulled the sale of the part of the Mount of Olives which contains the graves of the prophets Haggai, Zachariah and Malachi. The purchasers were the Russian priesthood. The burial place of the prophets has been secured to the Jews in perpetuity.

Dr. W. H. Ward, editor of the *Independent*, is to go abroad the coming autumn as the head of an exploring expedition to work in the region of Babylon. A wealthy lady, a Miss Wolfe of New York, has furnished the funds of the party, which will have in Dr. Ward a competent and enterprising leader.

There are in India six hundred thousand widows under nineteen years of age, who ought never to have married, and who are doomed to perpetual widowhood, or worse, by the custom of child marriage. Of these seventy-eight thousand are less than nine years old, and over two hundred thousand between ten and fourteen. Here is a hint as to the cause of the degradation which the natives of India have suffered.

During his visit to Palestine General Lew Wallace visited the old mosque at Hebron, being only the fifth Christian who had ever entered it. His predecessors were the Prince of Wales and his two sons and the Emperor of Austria. He went into every part of the cave except the Cave of Machpelah, which is entirely closed.

Moltke the Silent, as he is called, is tall, slender, erect, with a shallow, beardless face, strong gray eyes, and yellow hair, wearing a cap and a long military coat. Unattended by even a single servant he walks through the streets of Berlin slowly and noiselessly. Saluted by every soldier he meets, he returns the courtesy, but apparently without noticing to whom, and every-where he retains the cold, absorbed, mysterious manner which he did not allow to be broken even at Sedan.

The President of Harvard College in his last annual report tells us: "Early in the year 1880—1881, a circular was sent to the parents and guardians of the eight hundred and twenty-eight undergraduates, asking if they held daily family prayers in their households. The number of replies received was seven hundred and forty-one, of which two hundred and eleven, or two-sevenths, answered yes, and five hundred and thirty, or five-sevenths, answered no. The object of the inquiry was to ascertain how much support morning prayers at college had in the habits of the families from which the students came."

The Christian.

PUBLISHED MONTHLY,

By Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All questions and communications, business or otherwise, intended for publication, to be addressed:

"THE CHRISTIAN,"

P. O. Box 83,

St. John, N. B.

EDITOR:

DONALD CRAWFORD, - - - NEW GLASGOW, P. E. I.

SAINT JOHN, N. B., SEPTEMBER, 1884.

EDITORIAL.

CIRCUMCISION.

Again, in 1st Cor., vii., 19, after Paul had directed every man to remain in the same state he was in when he embraced Christianity, he adds: "Circumcision is nothing, and uncircumcision is nothing but the keeping of the commandments of God." Now, I submit that what is here affirmed of circumcision cannot be affirmed of any religious institution, whether it belong to a true, a typical, or a false religion. For example: Any institution or rite in the Jewish religion that is abolished is *something* to be abandoned. Anything in that religion that is to be perpetuated is *something* to be retained. Every rite or command in the pagan religion that is wrong is *something* to be given up. Every institution or rite in the Christian religion is *something* to be firmly held in its proper place. But here Paul declares that circumcision, so far as religion is concerned, is nothing, and also that its opposite is nothing. That circumcision and uncircumcision are matters of no account whatever. See also Gal. v., 6.—"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Also, chap. vi., 15:—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." What is here predicted of circumcision cannot be predicted of any religious institution, therefore circumcision is not a religious institution.

But is this predicate true of a national institution? It is. So far as religion is concerned one national institution or its opposite is a matter of no consequence. For example: Being an Englishman or an American is of no account in Christianity. Being a British subject is nothing, and being an American citizen is nothing, but keeping the commandments of God. For in Christ Jesus neither being a British subject availeth anything, nor an American citizen, but a new creature. Thus Paul would say to such as thought that a national peculiarity would interfere with their religion or their acceptance with God, "Is any called to God under the British government let him not (on that account) relinquish that government. Is any called under the American government let him not (on that account) give up that government. British is nothing, and American is nothing," &c., &c. In the matter of religion and justification before God there is neither Jew nor Greek bond nor free, British or American, but all are one in Christ Jesus.

Believing Jews to this day circumcise their male children. In so doing they break no command of God, but in this they obey the apostle's injunction—"Is any man called in circumcision let him not become uncircumcised." This national mark is still perpetuated, and the nation still kept separate

from other nations. God's intentions and promises are still carried out: "I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee."—Jer. xlvi., 18. Moses gave the Jews their religious institutions, but this national institution was given hundreds of years before the birth of Moses, even at the commencement of the nation, and so long as God intends to keep that nation separate from other nations, it will be perpetuated.

But as objections are offered to this view of the subject, it is right to hear them

Objection 1st Circumcision is called the seal of the righteousness which Abraham had before he was circumcised. From this it is argued that it was intended to be a seal to others that they were righteous, or a sign of an inward and spiritual grace. Hence it is held to be a religious institution.

Now, it is granted that circumcision was to Abraham a seal of his previous righteousness, but it is denied that it was intended to be the same to others. All male children born in Abraham's house—his own children and the children of his servants were to be circumcised at eight days old. The same was true of those bought with his money. Every male child was to be circumcised at eight days old. Those who will argue that circumcision was intended to be a seal to all those of the righteousness which they had before they were circumcised, will please excuse us if we decline entering into a controversy on the subject. Abraham "received the sign of circumcision as a seal of the righteousness of the faith which he had yet being uncircumcised."—Rom. iv., 11. His offspring and slaves did not receive the sign of circumcision as Abraham did, therefore this objection of its being a national institution vanishes.

Objection 2d. Paul says, in Gal. v., 3:—"I testify to every man that is circumcised that he is a debtor to do the whole law." From this it is argued that circumcision is a religious rite, because it binds every one that receives it to keep the ceremonies of the Jewish law.

Now, in ascertaining the apostle's meaning in this passage, we must understand his terms. He uses the term *law* in different senses in these letters. It sometimes stands for the historical books of the Old Testament, and sometimes for the ceremonial law of the Jews. Again, it represents that universal law that binds intelligent creatures to love God with all the heart, and mind and soul, and their neighbor as themselves. Which of these laws does Paul mean when he testifies that the circumcised man is a debtor to do it? Does he mean the ceremonial law of the Jews? I cannot admit it, for the following reasons: Paul writes to believing Gentiles, and assures them that they cannot be circumcised without rejecting Christ. Rejecting Christ does not bind any man to keep the Jewish ceremonies. It is not true that the man who turns away from Jesus is bound to offer the blood of bulls and of goats, &c.; but it is true that for such there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary.—Heb. x., 26—27. Again, when Paul wrote these things the ceremonial law of the Jews was abolished, and no man under any circumstances could be a debtor to keep it.

I have no doubt that Paul here refers to that law which binds all men to love God supremely, and their neighbor as themselves. These two commandments, like pillars of eternal justice, are represented by our Saviour of holding up all the law and the prophets. This law has been broken by all men—Jew and Gentile—and all by nature and practice are under its curse. Paul could say of himself, and all Christians, "Christ hath redeemed us from the curse of the law having become a curse for us, for it is written, cursed is every one that hangeth on a tree."—Gal. iii., 13.

Here were Gentiles whom Christ had freed from the curse of the law. While they trusted in him, and obeyed his voice, the law would not condemn them. They stood justified by his grace. But if they renounced Jesus, they would fall from his grace, and he would profit them nothing. They would have to assume all responsibilities of that violated law. Paul assured these Galatians that this would be their history if they were circumcised. They would fall from grace and be debtors to obey all the law of God, or feel its dreadful curse. Circumcision was a national rite belonging to the family of Abraham, and if Gentiles who were not of his family used it religiously, as a ground of acceptance with God, they would renounce Christ and be debtors to the law that condemns all transgressors.

THE "CHRISTIAN VISITOR."

The readers of the above-named paper (Baptist), published in this city, will remember that a little more than a year ago there appeared in its columns for three or four issues, a discussion of certain questions between Messrs. J. F. Kempton and H. Murray. As to the origin, the advisability of continuing the controversy, or even the advantages gained by either of the writers, we have nothing to say.

We were somewhat surprised in noticing that Mr. Kempton, though commencing the discussion in the paper, finally had an article to which no reply ever appeared. Upon enquiry we were informed that one had been written and sent, but for some reason, not made known until drawn out by an article in the *Disciple* about five or six months afterwards, it had been thrown at one side.

During this controversy, strange as it may seem, an editorial appeared, not attacking simply the assertions made by Mr. Murray, but charging the whole brotherhood with doctrines that are false and entirely foreign to us as a people; and thrusting upon us a name which, though we highly esteem for the association it recalls, we could not wear without violating our consciences, without departing from the unmistakable principles of God's Word, and yea, more, we could not wear this or any other human name and be loyal to our Redeemer.

At first we felt like writing an article in reply to the editorial, and so made known our intentions to some of our friends. But we were informed that it would be useless, as in all probability no notice would be taken of *anything* we might write. Under the impression that no chance would be given us in this direction for the removal of the misrepresentations thus placed before the public, and having at the time no suitable paper of our own, we called at the *Visitor* office with the hope that after a friendly conversation upon the position we hold as a people a better feeling would be engendered, not by attempting to *explain* or to *uphold* as true the doctrines attributed to us in the editorials, but to give an *emphatic denial* that such doctrines are taught by us.

The conversation lasted about an hour, and we parted, as we thought, with a better understanding of each other, and apparently with the best of feelings. But soon after this another article, and then another, even more bitter than the former ones, appeared, restating the very things which we had denied as being taught by our brethren. In one or more of these editorials appeared such expressions as these: Any one who essays to write about this body will find it a difficult matter, because they have so persistently refused to declare what they do believe; that if the Baptist people really understood what we taught there would be no desire to become one with us. Now let it be remembered that Mr. Murray's object in writing was to let the people know what we understand the Bible to teach; that the purpose of our visit to the above named office was to explain and make known our teachings; that the Editor of this paper wrote twice, asking that the columns of the *Christian Visitor* be thrown open for a friendly discussion of the difference between us, and not even a reply of *any kind* was returned to either of his letters. Now in the light of

all this and other things we might write, who are the ones that "persistently refuse to declare or allow us to declare what we do believe. Again, if a knowledge of our principles would destroy any desire that might exist in the people to become one with us, and to bring about this result is evidently the desire of the *Visitor*, would it not be but the part of wisdom to allow us to furnish the material that would bring about the desired result, and at the same time be suicidal to ourselves?"

Among the many notices given of *THE CHRISTIAN* at its commencement, none were more friendly than those of the *Visitor*. And the spirit in which it was written led us to hope that kindlier feelings from that quarter at least were for us in store. But recently we have been sadly disappointed by the spirit manifested in *selecting* and *allowing* to appear in the columns of a *religious paper*, published in these parts, August the 6th, 1884, such billingsgate as is attributed to the Rev. J. M. Crow, Methodist. At first we thought we would not place the utterances in our columns; but after consideration, thinking that some might consider this article out of place, we give it in full, with the *Visitor's* reasons for its insertion in its columns:

STANDARDS.

Every part of the world has its standards of taste for all departments of life. Religious journalism is no exception to this rule. In England, Canada, the New England, the Western and Southern States illustrate this fact. We subjoin a sample of the controversial style, from the Tennessee section of the Union. It is a little more spirited than that of England, or even Canada. Here it is:—

OPEN COMMUNION.

Rev. J. M. Crow, Methodist, in the *Central Methodist*, recently addressed his dear Campbellite brethren as follows, and the next Sunday perjured himself by inviting the sheep-killing dogs to his table for Christian sweet communion! And what is as surprising for those who profess any self-respect, the Campbellites swallowed the insulting words and crept up to the Methodist table!

"You deny the charge with an ignorant grin. Poor slaves to forms, to works of righteousness, you who put your hands beneath your feet to pull yourselves to heaven; you, conscious of weakness in the pulpit and a failure to help men see, peddle the light waves of a cheap nondescript, second-hand literature, with the audacity of a brass dog, a sheep-killing dog at that, enter the folds of another's flock; you turn disdainfully upon the history of the past, would have us lay down the Augsburg Confession, the Westminster Catechism, and read a little four by ten or six by twelve tract. No Creed! O, no. You are the creedless folk in the world. You can get up more of them in more shapes, cheaper form, than any church on the face of the earth."—*The Ten. Baptist.*

Does any one believe that the only object of inserting the above was to give the readers of the *Visitor* an idea of a controversial style in Tennessee? Is this the kind of material that attracts the eye of the *Christian Visitor*, and commends itself as wholesome food to awaken or to foster Christian charity? Has it been given because it pictures so graphically our characters; or is it because it expresses so fully and clearly the feelings of the *Visitor* towards us? If you were to take away the terms *Rev.* and *Methodist*, and then read the utterances of J. M. Crow, you would come to no other conclusion than that he was some low-minded ignorant fellow, belching forth the aggravated feelings of his depraved nature. The idea of his being a preacher in whom the Spirit of God dwelt would never enter our mind. And even the *Tennessee Baptist* charges him with *perjury*. And yet the utterance of *such a man* against a class of people that are trying to serve God are placed in the columns of a *religious paper*!!

Let a J. M. Crow come before a St. John audience and attempt to give utterance to such expressions concerning any class of people—religious or otherwise—and very soon he would see the entire audience move out with the determination never to hear his voice again.

In the morning you would not find even our *daily papers*, under any pretext whatever, giving current to his expressions; but on the other hand would give him such a scathing rebuke he would never forget till the day of his death.

Now let us say in concluding this article we do not expect the *Christian Visitor* to throw open its columns for the reception of anything we might write. But we have a right to expect that when misrepresented through its columns, we shall have granted to us the privilege of using the same medium for the removal of what we deem to be unjust to us as a people. And that when writing about us, or selecting from its many exchanges pieces for

insertion, that may have reference to our brethren, that it keep ever before it the principle of the Saviour: "Whatsoever ye would that men should do to you, do ye even so to them." And then we feel certain that the day is far distant when the columns of the *Christian Visitor* will be polluted again by any such article which has given rise to these remarks.

BRO. J. BAGNALL whose interesting article appeared in the last issue of *THE CHRISTIAN*, is grandson of the late Elder John Stevenson, by whose labors the church in New Glasgow was gathered and over which he faithfully presided until his death.

Bro. Bagnall, in early life became a Christian. When he and wife, and father and mother—all warm-hearted members of this church—were leaving for New Zealand, with a number of younger brothers and sisters, the parting was one of deep emotion. Indeed, when that scene is remembered, although 20 years distant, the feelings are almost as fresh as ever.

The family are now engaged in successful business in New Zealand, and what is still more cheering, they remain true to the Saviour and his cause, which, alas, is not always the case with those who leave for other countries. Nearly every member of the family has become a Christian, and we trust they are laying up treasures in heaven. Through Divine grace, we expect, dear friends, to have these things all talked over in our Father's house in the sweet by and bye. Let us often hear from Bro. Lemuel, in *THE CHRISTIAN*.

"How is *THE CHRISTIAN* doing," asked a member of the press, recently. "It is satisfactory," was the reply. "But there is no money in it," said he. On being told that it was not started to make money, he answered, Oh, it was for love." So it was. For the love of truth and a desire to spread it among the people, *THE CHRISTIAN* was published. Up to the present, we do not remember of receiving a discouraging message or a word of fault-finding, but from many quarters come words of encouragement and cheer. We hear from other countries as well as our own, sometimes from old acquaintances, at other times from those of whom we never heard. One of the latter wrote some time ago from the State of New York, enclosing a dollar and the names of two subscribers for the paper. A few days ago another letter came from the same friend, with two dollars and four subscribers. He remarks, "*THE CHRISTIAN* is much thought of in this place, and am hopeful of securing more signers for it."

WE LEARN from the *Christian Herald* that two Baptist preachers of South-East, Mo., have recently joined the Disciples. The last—Prof. W. H. Hale is the President of Hale College—an institution which he founded and chartered and owns. After long and careful study he was convinced that the Disciples or Christians occupy the right ground. This appears quite consistent. The Bible calls us to be Disciples of Christ or Christians, but it nowhere calls us to be anything else. If true Christians, we will be approved of God, without being anything else. We can ask all who love our Lord Jesus Christ to contend earnestly for His faith, or Christianity, but cannot ask them to contend for anything else.

ALL thoughtful persons acknowledge that the denominational names and principles which now separate the people of God, will be given up at death—that none of them will go into heaven, and it has been observed that dying Christians care but little about them but love the Bible and the name of Jesus and those who love God. Why not now

be satisfied with those principles and that NAME which unite the people of God here happily, then in death, and will only shine bright to all eternity.

OUR ISLAND Mission work is so far encouraging. Bro. Gunn has been cheered with good attention from the people, and additions at each place he has laboured, and the outlook for the present is favorable. But as he will, doubtless, report in due time, we will not anticipate him. Let the friends be earnest in labor and prayer for the work, and a faithful Father will not allow such labor to be in vain.

ORIGINAL CONTRIBUTIONS.

IDLE PROFESSORS.

One member who does little or nothing, lowers the tone of the other members. Many persons are looked upon as standards. If Bro. so-and-so is a Christian, and does no more than fill his place in the pew, we shall be up to the standard if we do the same. From this, we can see that they who do nothing do the worst. Bro. do-nothing is the worst member in the church. He is like the moderate drinker, whom many will try to pattern, and are led into ruin—while the drunkard is so disgusting that others will shun them and are saved from the evils of strong drink. All will despise the bad man; while the respectable (!) do-nothing will have followers. More than this, the professor who does nothing for God is doing much against Him. "He who is not for me, is against me. He who gathereth not with me, scattereth abroad." This teaches us that not working for God is equal to working against Him. I knew a man (!) who was hired not to vote, so he remained at home election day; by so doing he gave the opposite side the advantage of one vote, and was just that much against his own party. In doing nothing for his own party, he did something for the other party.

We are apt to think that doing no harm is doing good. We might as well suppose we can be something by doing nothing. The greatest curse upon man was for nothingness. "Curse ye Meroz," said the angel of the Lord, "Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges v. 23. The great day of assize will reveal the fact that our condemnation will be because we did not come up to the help of the Lord. The demands of the cause of God were never greater than now. The prayer-meetings, the Sunday-school, the mission work, and other interests are calling loudly for help, and yet how few there are who answer to this call. What reason have you my brother for expecting salvation? Will the Lord reward you for doing nothing? Will he say "well done" for doing no harm. If this is goodness or well-doing then we have plenty of good people. I know men who will not lie, cheat nor steal, nor make hay on Sunday, and many other bad things they will not do. If this constitutes them good, they are hardly a shade below a saint.

Is it not a fact that much of the goodness of the present day is not badness? Let a church member allow himself to be overcome by some evil and a confession and retraction will soon be demanded, but he can remain away from the prayer-meetings, and do nothing for Sunday-schools, and little or nothing for the salvation of souls and yet be considered quite a somebody. Let any who think they are right because they do nothing wrong, take their concordance and their Bible, and see how many passages they will find where blessings are promised for keeping out of harm, or for not being bad. If they will do this they will soon be con-

vinced that no such idea is in the Bible, but rather they must be doing good to keep from being bad. This is the only way to keep out of harm's way, by keeping right in the way of good. The only possible way to overcome evil is by doing good. A friend said to us not long since, "They had a hard life; so many trials and evils with which to contend that it was quite impossible for them to maintain their Christian integrity." We soon found why life was so hard with them. They had forgotten to pray, or to study the Bible, or to take any special interest in the work of the church. They, like many others, did not understand the only way to keep out of sin was by keeping in the work of God, and that their greatest sin was the sin of doing nothing for God.

The history of the barren fig tree well illustrates the evil of nothingness. It was not condemned because it bore evil fruit, but because it bore no fruit. It was cursed and doomed because it was fruitless, and therefore useless. However harmless we may be, we are useless unless "doers of the work." The reason why Bro. no-harm is undisturbed and still remains in his place is because he is considered quite good. If there was a bane placed upon nothingness as upon aggressive evil, we would be obliged to remove them. Here is seen the difference between the "tares" and the "thorns." While the former was no good, the latter was a positive harm. The "tares" were allowed to remain among the wheat because in taking them up they would take up the wheat also. Our own observation teaching us this, that many who are considered good, because like the tare, they are not considered bad, and if removed would destroy many of the good. But the "thorns" have the opposite effect. They destroy the wheat and therefore must not be allowed to remain. While they have not the same effect they come to the same end; they both are burned. There is as much difference between the "tares and thorns" as between the sins of omission and the sins of commission—one passive, the other active. Our labor to check the tide of sinful practices will amount to nothing unless there is faithful service for God. Let us ask ourselves—"What are we doing?" "Are we working for God?" "Are we seeking to save others, or are we seeking our own ease, and forgetting the wants of the church and humanity?" "How will the past look to us when life's journey is ended." "Are we happy now with our past record; if not, will we be happy in the great future in looking upon the past.

H. MURRAY.

"THE FELLOWSHIP OF SUFFERING."

Paul's letter to the Philippians is one of the most remarkable of his literary productions. Although it contains but four short chapters, the Apostle has crowded into it a large amount of good advice to the brethren, as well as considerable Gospel truth, and has given us, in addition, an insight into the workings of his own remarkable mind, and has spread before us the aspirations of a heart thoroughly imbued with the love of Christ, and a desire to be conformed to him in all things. After recapitulating the many reasons which he had for glorying in the flesh, had he felt so disposed, he declares that he counts these things as less than nothing, if he may only win Christ, and be found in him, not having his own righteousness, which is of the law, but the righteousness which comes through faith in Jesus Christ; and then he continues with holy fervor: "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Paul did not desire to figure merely as a fair-weather worshiper of the Son of God; on the contrary, he was prepared to "endure hardness as a good soldier of Jesus Christ," and if needs be to seal his devotion with his blood. "The fellowship of his sufferings." How many of us, dear readers of THE CHRISTIAN,

realize the depth of meaning there is in those words? How many of us know anything about what it is to suffer for the sake of Christ? How many of us would be willing to endure even a small portion of the contumely that was heaped upon the devoted head of the great Apostle of the Gentiles and his fellow-laborers, in their efforts to persuade men to embrace the new and better religion that the Saviour had died to establish? Many are delighted with the religion of Jesus Christ while it offers them a happy home after death, and holds up to their admiring view a crown of glory that fadeth not away, but when you talk to them of bearing the cross, of enduring hardships, of partaking of the "fellowship of his sufferings," they beg to be excused, and fall back into the ranks of the unregenerate. It is only a man's best friends who can sympathize with him in his sufferings. And it is those, and those only, who sympathize with a man in his sufferings, who are worthy the sacred name of "friend." Paul desired to be thoroughly identified with his Redeemer, not only in the delightful part of his great work, but in the disagreeable and sorrowful part as well. His great mind had grasped the fact that the early Christians were destined to enter the kingdom of heaven through much tribulation, and he shrank not from the trying ordeal. "Brethren," he declares, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It was all one to Paul whether it was pleasure, or sorrow and suffering, that was his portion here below, so long as he could look forward to the coming again of that Saviour who was to change his vile body, and fashion it like unto His glorious body, according to the working whereby he is able to subdue all things unto himself. "I can do all things through Christ, who strengtheneth me." Here was the secret of Paul's steadfastness in the faith and of his determination to cleave to his Saviour through evil as well as good report. He had asked for and received strength from on high to help his weakness, and as a consequence he felt that nothing could now separate him from the love of God, not even all the sufferings that he might be called on to endure. Brethren, this same unflinching source of strength is open to us as it was to Paul. "Ask and receive, that your joy may be full." And may God supply all your need according to his riches in glory by Christ Jesus.

W. H. E.

Montreal, August, 1884.

THE FAMILY.

LITTLE THINGS.

It was only a trifling thing to do, but Robbie Grey could not conscientiously pass on and leave that piece of banana-skin lying on the sidewalk. So he paused on his way, and sent the skin spinning into the gutter near by.

"Come on, Rob!" shouted his companion, who had gotten a few yards ahead. "Do come on, and leave the old skin alone! What's the good of all that?"

"What's the good?" repeated Robbie. "S'pose I'm going to leave the chance of a broken leg lying around loose? Some one would have slipped on that thing, like as not, and I'll always kick 'em out of the way."

Yes, it was a trifling thing to do; but did it not show the boy's home training, and betray a noble, unselfish and thoughtful nature?

It was only a little thing when Willie Brown paused in his game of marbles to pick up the old beggar-woman's cane, which had slipped from her shaking hand as she hobbled lamely along.

"Pooh! an old beggar!" laughed his companions.

But Willie replied:

"I'd be ashamed of myself if I couldn't do that little thing for anybody, poor and old."

And somehow this game seemed more than

ever enjoyable, after the beggar's low-spoken: "God bless you, little master!"

Down the street on his new velocipede came Alec Woods—a boy of ten years. He was racing with another boy, and just a little ahead. Very sure was Alec of winning the pocketful of marbles, which his big brother had jestingly offered the winner of the race.

But a lady coming up the block, laden with parcels, chanced to drop one, as Alec's quick eye noticed, and in an instant he was off his steed, and, picking up the parcel, restored it to its owner, while, with a shout of triumph, his playmate rode on and won the race.

"You goose!" laughed the big brother, who had seen the whole thing.

"I don't care!" said Alec. "I'll bet mamma would have been glad if any one had picked up a parcel for her!"

Well, little gentlemanly Alec didn't win the race, but he didn't lose a prize either, for the big brother decided to "reward merit," as he called it, and Alec's pockets soon knew no lack of marbles.

A messenger-boy stood waiting for a car. He was tired and warm, and longed for a rest of a few block's ride. Hardly had he seated himself when a lady entered. He had a right to his seat without question; but he or the lady must stand, as every seat was occupied. Without a moment's delay the boy rose, and the lady thanked him as she took his seat.

Only a little thing, you will say, perhaps? Yes; but a "straw will show" which way the wind blows," and that boy had the instincts and breeding of the future *real* gentleman.

When the poor blind peddler came through the crowded streets the other day, and straying a little from his beaten path, grew confused and timid, it seemed a little thing for rough Irish Johnny, the bootblack (only a little street Arab, in fact), to spring from his blacking-box, and scamper after the peddler simply to take the man's arm and guide him safely through the crowd to the right corner.

Johnny knew nothing of polite society, and could neither read nor write, but his heart was in the right place, and its manly, generous impulses would be sure to guide him toward the right path, and his kindly hand had turned the peddler from danger.

"Little things" make up our lives, remember, children, and whether human eyes note the kind actions, or whether they are done in secret, yet the heart is happier for the doing of kind deeds or the saying of kind words.

Great endings from small beginnings, and it is, after all, the little things which make the sunshine of life.—*Golden Days.*

SAD DOWNFALL OF A MAN WHO FOUGHT IN THE BATTLE OF GETTYSBURG.

"You have indeed fallen low," was the sad remark of Justice Solon B. Smith at the Tombs the other day to an aged man, who showed every indication of a tramp.

"For God's sake forgive me, Sol," pleaded the man. "Liquor has been my curse. For ten years I have been its slave. But from this day forth I will be a changed man. I will quit drinking, and make a solemn vow that not another drop of that poison will pass my lips again."

"It has now such a strong hold upon you that you couldn't stop it if you tried ever so hard," remarked the Judge. "And, besides, where could you go? You have no home, your wife won't recognize you any more, and your friends pass by with horror and disgust."

"Well, what of that?" said the prisoner. "I can live on forty millions, can't I? What need I care for them?"

"Forty millions? Why you haven't got forty cents," said Justice Smith.

"I tell you, Sol, I have it."
 "How did you become possessed of it?"
 "Why, I've earned it to be sure. Where else do you think?"

"Drinking has somewhat unbalanced your mind, and I'll change the complaint against you into insanity," said the Court. "You will be better treated in an asylum than in the work house. Officer, remove him."

"Please, Judge, will you let another officer take him?" said Court Officer Maurice Finn, whose eyes were filled with tears.

"Why can't you," said the Justice, in a tone of surprise.

"He was my General in the war, your Honor," said Finn, "and he was so kind to me that I don't like to repay him in this way, though I know it is for his good. He treated the men who fought under him as he would his brothers. It is sad for me, sir, to see my old dear commander in such a position as this, and I and others will see that he is properly cared for at the asylum."

The man was none other than Brigadier-General Thomas W. Eagan, who fought in the battle of Gettysburg under General Meade, and was participant of almost every battle at that time. At the close of the war he was made an internal revenue officer.—*New York paper.*

HOW ARTIFICIAL ICE IS MADE.

The water is first distilled, that is, changed to steam, and then condensed so that it is perfectly pure. It is then poured into tin vessels about twenty-four inches long, twelve inches wide, and one and a half inches thick, open at the end. There are a number of tanks or vats divided into compartments made a little larger than these vessels and having the space between them filled with network of iron pipes. When the tin vessels are filled with water they are placed in these compartments, covered with a light wood cover and surrounded with strong brine. The freezing mixture—other prepared from sulphuric acid and alcohol, and condensed to a liquid by immense pressure—is then turned on. It enters the pipes, where, upon being relieved from pressure, it suddenly expands into gas, producing a temperature many degrees below zero. This causes the brine which surrounds the pipes and tin cans to become of the same temperature, and to freeze the water solid in about four hours, the brine remaining liquid. The cans are then taken out and dipped in hot water, when the cake of ice, as clear and as transparent as glass, slips easily out of the can. The ice is rinsed in cold water and piled up, the pieces freezing together and making solid cakes about a foot thick. These are then hoisted into an ice house adjoining, where they are stored until used. The chemicals are all recondensed and used over and over again. A forty horse-power engine is used in driving the machinery. About twelve tons of ice are manufactured daily. The net cost is about three-eighths of a cent a pound, and it is sold at at seventy-five cents per hundred. B. W. W.

TO MEASURE THE HEIGHT OF A TREE.

There is a very simple way of measuring the height of a tree, which can be practised by any one on a sunny day or in bright moonlight. All the apparatus that is necessary is a straight stick of any length. Draw a circle with a radius (half the diameter) of a little less than the length of the stick. This will be done by holding one end of the stick, say two inches from its end, and moving the other end around, making the circle with a knife or chip. Then place the stick in the ground exactly in the centre of the circle, perfectly upright, and press it down until the height of the stick is

exactly the same as the radius of the circle. When the end of the shadow of the stick exactly touches the circle, then also the shadow of the tree will be exactly in length the same measurement as its height. Of course, in such a case, the sun will be at an exact angle of 45°. Measurements of this character can be best effected in the summer, when the sun is powerful, and has reached to a good height in the heavens, and when the trees are clothed with a living green so as to cast a dense shadow. To many to whom this idea may not have occurred it might be made annually a matter of interest thus on warm summer days to take the height of prominent trees, and so compare growth from year to year.—*Youth's Companion.*

SOME BIBLICAL FACTS.

A Moncton correspondent, who says that the statements going the rounds of the papers on this subject are not correct, furnishes the following biblical facts which he says he has verified for himself: The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, 66 books. The word 'and' occurs 46,277 times. The word 'Lord' occurs 1,855 times. The word 'reverend' occurs but once (11th Psalm, 9th verse.) The word 'eternity' occurs but once. (Isaiah 59th chap., 15th verse.) The middle verse of the Bible is the 118th of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except 'j.' The 19th chapter of second Kings and the 37th chapter of Isaiah are alike. The 9th verse of the 8th chapter of Esther is the longest. The 25th verse of 1st chapter of 1st Chronicles is the shortest in the Old Testament. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. The 117th Psalm is the middle and least chapter in the Bible.—*Transcript.*

CURRENT EVENTS.

DOMESTIC.

Several inward vessels report very heavy masses of ice in the Gulf and Straits of Belle Isle. Some of the oldest mariners can't recollect having encountered so much ice before at this time of the year.

Judge Botsford has allowed an application to be heard for a scrutiny in the recent Scott Act election, and has set down the 3rd of September as the date for hearing the application, at the Council Chamber. Mr. R. Barry Smith is counsel for the petitioner.—*Moncton Times.*

The British Government agents at Ottawa is arranging to employ six hundred Canadian boatmen for service on the Nile River, in connection with the expedition for the relief of Gen. Gordon. This boat brigade is expected to leave Quebec on the 13th September for Egypt.

Corbet's special coming east from Campbellton on Saturday, struck a small child on the track between Canaan Station and Berry's Mills. When the train was stopped the men found that the child was not killed and conveyed it to the nearest house. The child was too young to walk and must have crawled to the track. Three other small children were the only occupants of the house and the section men were notified to look after the case. It is thought the child will not recover.

On her trip down river on Friday evening the 22nd ult. the *Fawn* was overtaken by one of the most fearful thunder storms ever experienced in this vicinity. When near Glasier's at about 3.30 o'clock, the sky was suddenly overcast by an inky blackness, the rain fell in streaks so it stood to the depth of an inch on the deck, and the peals of thunder were so loud and incessant that the steamer's whistle could not be heard on board. The lamps in the saloon were lighted and just as orders had been given to bring the boat to anchor it was found that the weight of the storm was over. It is reported that a house in Lincoln was struck and almost wholly demolished.

FOREIGN.

The Princess Victoria, wife of Prince William of Prussia, is alarmingly ill with scarlet fever.

Charles Bradlaugh will deliver a series of lectures in America next October and November.

Reinforcements to the number of 700 will sail for Egypt this week.

Mounted Infantry for the Gordon relief expedition have started for Wady Halfa. They will ascend the river to Assiot and go from there on camels to Khartoum.

Soldiers from Berber report 636 Egyptian officers and soldiers in the hands of the rebels who treat them as slaves. The rebels pray for Mahdi instead of for the Sultan and declare the Turks heathen who are to be killed or expelled.

Foochow arsenal was destroyed on Saturday after three hours bombardment by Admiral Courbet's squadron. Seven Chinese gunboats were sunk and two escaped. The European settlement was not disturbed.

The Chinese men-of-war which escaped the French bombardment at Foochow, one was stranded and had her back broken and the other met with no mishap. The French recommenced firing Sunday, directing the shots against the pagoda. It is surmised the object of the renewed attack is to entirely obliterate the place. The French transports are shelling villages which occupy heights around the arsenal.

The *Times'* Foochow despatch, dated Sunday, 3 P. M., says: The French shelled the barracks and camps near Quantas. No resistance was made to the attack. The consulate buildings were looted by the Chinese soldiers, who were uniformed and were armed. The French chief of the staff reports the French loss at six men. The *Times* correspondent believes this estimate to be untrue. The English pilot was killed during the scare on Saturday night, when the French opened heavy fire, and it is believed sank one of their own torpedo boats. The bombardment is described as of the most sickening character. The Chinese fleet, lately on Mier river, with the exception of two ships, have been blotted out. No surrender was allowed to the disabled and sinking ships. Their guns having been silenced they were shelled for hours.

Earl Spencer, the Lord Lieutenant of Ireland, has informed the Arch-bishop of Tuam that a thorough inquiry has proved Casey's statement, that the crown solicitor Bolton forced him to swear falsely in the Moontrassa murder case, was untrue.

Advice from Western Africa state small pox is raging at Coomassie in Ashantee. The king of the country recently died and 300 subjects were killed at a funeral in his honor. The new king has been appointed and the Ashantee chiefs have asked that the country be annexed to the English possessions because of his notorious cruelty.

A fire has been raging for three days in Rawa, a town of Austrian Galicia. Three hundred houses have been destroyed and 3,000 persons rendered homeless. The fire has also destroyed 114 dwellings and 327 farms in and about the large market town of Rozmadowa. The Austrian Galicia harvest which had just been gathered is all consumed, and there is a great dearth of provisions in the town.

Cholera is increasing in Italy. In the province of Caneo there have been 48 deaths during the past three days, and at Laspezia and the adjoining villages, seventy fresh cases and 48 deaths occurred in the past two days. Three suspected cases of cholera appeared at Naples.

UNITED STATES.

Reports to the *New England Homestead* from 325 points, covering the provinces, New England and New York, indicate that the hay crop just harvested is nearly 30 per cent. less than last year. The average yield of the several sections is as follows: Maine, 75 per cent.; New Hampshire, 65; Vermont, 81; Massachusetts, 74; Connecticut, 63; Rhode Island, 83; New York, 77; the provinces, 82; average for the whole section, 73. Prices are higher than last year, when the crop was very heavy in the great shipping counties. Many farmers will either have to sell stock or buy hay. Cattle will therefore be somewhat lower than one year ago. The drought in northern and Central New England is extending south and west. The make of butter and cheese in Vermont and in the great cheese section of York state will be much curtailed. No material decline in the price of these products is therefore probable. Another week of drought will very seriously affect the milk supply of Boston and New York.

LET IT REST.

Ah! how many hearts on the brink of anxiety and disquietude, by this simple sentence have been made calm and happy?

Some proceeding has wounded us by its want of tact; let it rest, no one think of it again.

A harsh or unjust sentence irritates us; let it rest; whoever may have given vent to it will be pleased to see it is forgotten.

A painful scandal is about to estrange us from an old friend; let it rest, and thus preserve our charity and peace of mind.

A suspicious look is on the point of cooling our affection; let it rest, and our look of trust will restore confidence.

Fancy! we who are so careful to remove the briars from our pathway, for fear they should wound, yet take pleasure in collecting and piercing our hearts with the thorns that meet us in our daily intercourse with one another. How childish and unreasonable we are!

A LADY whose leg was bent at the knee and stiff for six years, by the use of three dozen bottles can walk as well as ever. In cases of long standing perseverance and quantity is required, a single bottle will seldom cure in obstinate cases.

RECEIPTS FOR AUGUST.

Mrs. Geo. A. Morehouse 50 cents; Albert McNabb 48; Mrs. H. Witherington 50; Mrs. Benj. Lowe 50; James Emery 50; Amos E. Outhouse 50; Isaiah Vantassel 50; John Fisher 50; John Clifford 50; John Powell 50; Chas. Raymond 50; Geo. Cossaboon 50; Heber Outhouse 50; Manning Gower 50; John Sollons 50; William Greenlaw 50; Chas. Blackford 50; James Buckman 50; William Peters 50; Howard Titus 50; Stephen Farquharson 50; John Stephenson 50; Neil Livingston 50; J. A. Boyer 50; J. Auld 50; R. Bradshaw 50; H. Joyce 50; H. Cole 50; Miss Anna Ames 50; Miss Jennie Thomas 50.
In July Receipts for Joshua Wittnow read Joshua Withrow.

WE SAY to those who are sceptical as to the hair-producing qualities of "Minard's Liniment," that in every case where the hair has fallen by disease, and by using six bottles of "Minard's Liniment" on the head will not produce a good growth of hair, or where one bottle will not remove dandruff and stop the hair from falling out we will furnish the Liniment free.

Crumbs of Comfort for the Children: "Nelson's Cherokee Vermifuge."

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The Spring Bed consists entirely of

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which lock on the slats of a common bedstead; making a most DESIRABLE BED WITH BUT A SINGLE MATTRESS, thus a saving in the price of bedding. They are the best laying, the most easy, most comfortable, most elastic, the cleanest and the easiest cleaned, the best ventilated (therefore the most healthy), the most durable, the cheapest and the easiest repaired. Most adjustable, as it fits all bedsteads without regard to width or length, and is perfectly noiseless. It can be packed in a trunk 16 inches square, so the most portable; no hiding place for vermin, no sagging to the centre, no slats to become bent and remaining so, but can be adjusted to the unequal weights of the occupants, permitting them to lie on the same level. On all points of merit we solicit comparison with any other Bed in the market.

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